1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

The baby's first

854 [852] [827] thin hair is sometimes clipped off and tied in cloth in little bundles which are swung from the hoop. This is so that the hair will grow thick; if these were thrown away the hair would not grow. When the end of the [846] umbilical cord drops off, it is similarly wrapped and hung on the hoop. [732] If it is lost or thrown away the child will grow up idiotic. When at last 856 the child can walk, the dry cord is ground to a powder which is smeared longitudinally around his body from head to crotch and up the back to the head. This is done so that the cord will not be lost, i.e., it is returned to his body so that he will always have it. Mothers object somewhat to [531] selling these articles with the cradle. The ornamentation of the cradle does not differ for boy or girl.

262 853 The parents of infants must exercise a number of precautions. The new mother must eat only corn soup in order to have a free flow of milk. Corn or bean mush is far too mealy. Similarly salt will dry up the flow; for salt on the ground makes it hard. And if her husband eats meat the woman will be harmed just as though she had partaken. Although 262 mountain lion flesh is sometimes eaten, it cannot be eaten or even touched [753] by those who have babes in arms, for the latter will pine, their eyes sink in, their bellies ache, and diarrhoea ensues. This also applies to the flesh of a deer slain by a mountain lion. The parents of crawling children do [856] not kill snakes for fear that the child will resemble the snake, i.e., not be strong enough to walk at the proper time. Infants are not permitted to [753] eat salt; it would cause white sores on the tongue.

854 No special prayers are offered for the growth of a child, nor is any reason assigned for the growing process, it is so "just because the child suckles and eats." A fretful nursing infant is given an adult's finger to suck. 862 Weaning is begun when the child can walk a few steps unsupported; when it runs alone, the process is ended. During this period the child is given a little of everything others eat (and it includes a vast array of indigestible foods!) for there are no special foods for weaning.

Names

551 Havasupai names are freely used in address or reference: they have no special emotional or religious significance. They are even told to strangers without much hesitation. This seems to be a corollary both of their insignificant character, for they are mostly nicknames or meaningless words, and of their being labels casually given by others rather than names assumed. Undoubtedly this common use of names accounts in [601] part for the imperfect usage of relationship terms, to which I have referred. They do not like to name the dead, relatives or others, but their

Canyon to tend their fields. Men gambled for buckskins, clothing, blankets, and food. Women's stakes were usually smaller objects, such as beads or other articles of adornment. Men had a few games from which women were excluded, but they joined women in playing a kind of dice game which Spier (1928, 341) has described. Informants say that children did not gamble, with the exception of one game played by young boys. They shot arrows at a bundle of rags or willow bark thrown into the air, wagering their skill against their arrows. 525 [857]

Today, the dice game has been taken over by young people, and the group playing it may include boys and girls of eight or 10 years as well as young married or single men and women in their 20's or 30's with the majority of the players being teenagers. Each player bets a dime on a game, the winner taking the kitty and paying from it 10 cents to the owner of the dice.

Men continue to play a hidden ball game, using a yucca root ball, and following the rules observed by Spier (1928, 342) 35 years ago. The game is played infrequently, however. Small boys occasionally play this game also, and girls were seen practicing it, but adult women never play and apparently take little interest in watching it.

A standard deck of playing cards was used by gamblers in the early 1950's. A number of women and men were almost daily players while others joined in only occasionally and some individuals never played. During the summer of 1950, there were almost always two groups playing cards, but in 1951, for some undiscovered reason, players had dwindled in number so that only one group played most of the time. The card playing groups were almost invariably composed of both sexes, with the majority of players being women. The number of spectators of both sexes was usually two or three times the number of players, but these did not necessarily devote all their time or attention to the games in progress. Young boys raced their horses nearby or practiced calf roping and tying if calves were available. Young people of both sexes did a great deal of visiting and joking with one another or merely sat and watched what everyone else was doing. 525 177 [591]

In good weather, gamblers assembled at the public gambling place. Someone took it upon himself to furnish cards and more or less act as host for the game. In 1951, this person was an elderly blind man who, about 1:30 or 2:00 p.m., would arrive at the gambling place with a cow's horn upon which he blew a long, high note signaling the players to come. People started arriving about two hours later, and the games seldom started until a crowd had assembled. The blind man exchanged poker chips for money, and it was said that he received $4 to $5 each day as his profit. [732]

During the winter months, card games were held in the house of a woman who seldom played during the summer. Her house was larger than